A

# SERMON

PREACHED AT

CHRIST's-CHURCH, *DUBLIN*,

On *Sunday*, *November* 13. 1692.

BEFORE

HIS EXCELLENCY

THE

# LORD LIEUTENANT

OF

# IRELAND.

*By* Richard *Lord Bishop of* Clogher.

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*DUBLIN:*

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## Rom. XII. 1.

*I beseech you therefore, Brethren, by the Mercies of God, That you present your Bodies a Living Sacrifice, Holy, Acceptable unto God, which is your Reasonable Service.*

INgratitude is a Vice abominated by all that pretend to meer Morality; no Generous or Ingenuous Soul will be guilty of it; and all the World will own, The more we are Obliged, the greater our Return of Thanks should be. This Men generally observe to one another, but very much neglect it to Heaven: To Them, we express our Grateful Thoughts in the best Words and Language our Fancies can suggest, for small and trivial Obligations; but do take little or no notice of the Vast Number of Mercies which we daily receive from Almighty God. He is the great Fountain whence all our Blessings do spring and flow; from His full Hand, by His Permission, and not by Chance or Accidents, have we received all our Enjoyments; and all that He requires is, To shew our Thankfulness by our Holy and Regenerate Lives, to have a true sence of His Benignity, and to walk Answerable to the Favours He confers upon us. And surely, if we have not lost all Sentiments of Gratitude and Honour, of Reason and Religion, His Goodness will lead us to Repentance, and His great

Bounty and Munificence will make us offer up the Incenſe of Prayers and Praiſes; and we will not only render Him the *Calves of our Lips*, but in a Grateful Memory of His Unſpeakable Obligations, preſent our very *Bodies a Living Sacrifice unto Him*, which alas is but a Small and Reaſonable Return & Service for His great Vouchſafements: Which that You (who have received ſuch Signal and Unparallell'd Mercies) may with all willingneſs perform, let me this day uſe the Apoſtles Exhortation,——— *I beſeech you therefore, Brethren, by the Mercies of God, That you preſent your Bodies a Living Sacrifice, Holy, Acceptable unto God, which is your Reaſonable Service.* In which Words you may obſerve theſe four things:

1. An Importunate and Pathetic Exhortation or Entreaty, *I beſeech you, Brethren.*

2. The Argument by which he exhorts them, *The Mercies of God.*

3. The Act or Duty to which he Exhorts, a Sacrifice, *Preſent your Bodies a Sacrifice.*

4. The Qualifications or Properties of that Sacrifice. it muſt be *Living, Holy, Acceptable*, or *Reaſonable.*

1. An Exhortation, παρακαλῶ, which ſignifies to pray, to hort, and call urgently to a thing. In which you ſee the great Meekneſs and Humility, the earneſt Importunity and affectionate Zeal of St. *Paul*, who tho' he might Apoſtolically Command, yet he Paſſionately Entreats. Kind and affectionate Words work more upon Ingenuous Spirits, than Rough and Severe Menaces; and therefore the wiſe Apoſtle courts them to be Holy, in moſt Fervent and Endearing Language. Which is a fair Precedent for our Imitation, to uſe a Zealous Meekneſs, Gentle Methods, and Paſſionate Perſwaſions, to bring Men to Heaven. Sometimes to ſpeak in the ſtill Voice of the Goſpel, and not always in the Thundrings and Terrors of the Law. The Almighty appeared to *Elijah*, in a *Soft and Still Voice*, 1 King 19. 12,

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to teach the Prophet to avoid Paſſion and Anger, unto which he was naturally prone: He there ſhews him all the Elements to be in a readineſs to deſtroy Sinners; but that not to be the uſual procedure and manner of His Providence, and therefore He ſpeaks in a ſtill Voice; which denotes the Mercy, Lenity, and Patience of God, in which *Elijah* and all good Men ſhould imitate Him, And it alſo intimates, That the Converſion of Sinners is more to be deſired than their Deſtruction. Tho' ſome ſay, *Elijah* is there taught how to Reform the Rebellious *Iſraelites*; firſt, to rend the Hearts of Sinners, as the Wind did the Rocks and Mountains; and then, as the Fire, to conſume their Vices, and to ſhew no Lenity till he ſhould ſee ſomething of God appear in them, ſome Reformation in their Lives and Manners. But more are of the firſt Opinion, tho' they would have no Countenance given to them who continue obſtinate in their Sins, for ſuch Connivance may make them grow worſe; but ſure 'tis good to imitate the All-wiſe God, who uſes Entreaties before Threatnings, and has inſerted in His Word more Proclamations of Mercy, than Denunciations of Judgment.

And this is our Apoſtles Method, he Preaches the Goſpel more than the Law, and more frequently Deſires than Threatens; that out of a Filial Fear and Love, they might be reduced to Obedience; but leaſt that might not prevail with all, he in ſome places denounces Damnation, and an Eternal Excluſion from the Kingdom of Heaven. So that a Miniſter muſt ſometimes preach Judgment, and ſometimes Mercy; ſometimes Threaten, and ſometimes Court and Allure. And therefore I ſhall now moſt earneſtly beſeech you, as the holy Author of my Text did the *Romans*, To Reform your Lives, to Preſerve your Bodies in all Purity, and Offer them up to God; and the Argument I ſhall uſe, is the ſame with his, *The Mercies of God*; than which, none can be greater, and is the ſecond thing to be ſpoken of.

Secondly, The Argument by which he exhorts them, *The Mercies of God.*

And certainly, if with a Grateful Heart we recollect them, and see how Many, and how Great they are, we must own our Ingratitude to be exceeding sinful, if we don't obey the Exhortation; for His Mercies are like Himself, Infinite. The Psalmist tells you, They reach *unto* and above *the Heavens*; and who then shall attempt to speak of them? I might name some few: As your Creation out of Nothing, when He had no need of you, and making you Lords of all the Creatures; His stamping you with his own Image, and giving you Rational Souls, Immortal Spirits, which have an Affinity and Cognation to Himself, who is also a Spirit; His placing you in perfect Innoceney in Paradice; and when your Ingratitude and Ambition had thrust you thence, He more firmly bound you to Himself, by the Inseparable Chains of His Unspeakable Love, in sending His own Son to Redeem you. This was the Mercy of Mercies, which justly requires your Sacrifice: For how willingly did He submit to all Ignominy and Reproach, to all Pain and Torture, nay, to Death it self, to Save you from Eternal Death? And will not you consecrate your Lives to His Service, and do all you can to please Him? How Grateful was *Terentius* to the Brave *Scipio*, for Redeeming him out of his *Carthaginian* Bondage? And how Nobly did *Cæsar* gratifie one, who open'd his Brest, and shew'd him the Wounds he receiv'd in Defence of his Person at *Actium*! And shall we make no Returns to our Dear JESUS, who received so many Bloody Wounds for us on Mount *Calvary*? Can you see His Blood trickling from His Crown of Thorns, His Hands Nailed, and His Side Pierced, His Naked Body expos'd to the View of the Rabble, and made a Bloody Sacrifice for you? And won't you Sacrifice your selves to Him? Shall I slight that Man who cuts a Passage through a Surrounding Troop for my Escape in a Battel? What Return

turn can I make great enough for ſo Generous a Preſervation of my Life? And what then ſhall I offer to my Saviour? A full and perfect Conformity to this Text, exact and uniform Obedience to all His Commands, is ſurely the leaſt I can render unto Him, for giving me Life here, and obtaining Eternal Life for me hereafter.

I might name ſome other Mercies, as the Gifts and Graces of the Holy Ghoſt, the ſecret Whiſperings of that bleſſed Spirit, and the Checks of the Conſcience, which He has placed as His Subſtitute and Vicegerent in the Body. The Attendance and Miniſtration of Angels, who are every where, and *Encamp about them that fear God:* They protect you from your Spiritual Enemies, they are your Guardians, and preſerve you from the Rage and Fury of evil Spirits, who Night and Day aſſault you with various Temptations, and are moſt ſubtile, vigilant, and indefatigable in their Onſets and Deſigns; but are reſtrained by the kind Interpoſition of Angels; ſoon would they execute their Malice upon us, did not theſe good Spirits drive them away: And undoubtedly we ſhould yield to their Injections, and fall into many Sins, did not God, by the Infuſions of His Grace, and the Impulſes of His Angels, deliver us from them. The Greatneſs of which Mercy will ſoon appear, if you conſider your own Frailty and Weakneſs, and the Dreadful Condition you would be in, were you left deſtitute of their Guardianſhip, and lay naked and open to the Malicious Attempts of thoſe Helliſh Devourers.

It were endleſs to mention your Corporal Mercies, your Strength and Health, your Vigorous Conſtitution and Temperament of Body, the Noble Faculties of the Underſtanding and the Will; and alſo your Worldly Bleſſings, your Plenty and Proſperity, and all the other Temporal Enjoyments which He beſtows upon you; your Wives, your Children and Relations. You may as well count the Stars, and

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number the Grains of Sand, as the many positive particular Mercies, which Night and Day, at Home and Abroad, by Sea and Land, in Sickness and in Health, you have received from His Bountiful Hand.

Remember also his Privative Mercies, your Immunity and Deliverance from those Miseries which others endure: How many spend their Days in Turkish Slavery and Bondage? Some sigh out their Doleful Minutes with the heavy Burthen of their Uneasie Chains; some now languish on their sick Beds, with most Violent and Acute Distempers, and groan and roar with intollerable tormenting Pains: Some crawl from door to door, and dye for want of Bread and other Necessaries; and is it not His Mercy and Goodness that you are not in the same Condition?

And if you reckon the National and Public Mercies which you now enjoy, you'l soon confess, That they most justly exact all possible Returns of Gratitude and Observance. I need not mention former Deliverances; the Mercies you received in and since *Eighty Eight*, would fill a Volume, and can never be enough admired. Call to mind the Fear and Consternation, the great Hazard and imminent Danger you were in, when the whole Kingdom was Armed against you? How strangely were you then dejected? And what little Hopes had you of being Deliver'd out of the Hands of your inveterate Enemies? But did not our good God make a way for your Escape? And when you fled from your Plentiful Habitations, were not many Thousands, who wanted, Kindly Entertain'd, and Plentifully Reliev'd, in the most Noble and most Charitable Kingdom of *England*! About Sixty Thousand Pound was Publickly distributed, besides vast Sums in Private Charities: Which Great and Generous Bounty ought, with all Gratitude, to be thus Publickly Acknowledged; and All who Shared therein, and the whole Nation, as soon as it is

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Able, ought to repay it to God and the Poor, in Public Hoſpitals and Almes Houſes, and other Monuments of their Thankfulneſs, for that Kind and Seaſonable Relief.

Thus Merciful was our Gracious God unto us; thus were they ſupported who needed it, in a ſtrange Land; from whence, by the Courage and Conduct of our Great *Cyrus* and his Invincible Armies, He hath brought us, as He did His Ancient People the Jews, into our own Countrey, and ſettl'd us again in Peace. The Sword, which cut down all before it, is now ſheath'd; and no Cries and Lamentations are heard in any part of the Kingdom: Your Laws run in their old Channel, and you have *your Judges, as at the firſt; and your Counſellors, as at the beginning.* We are alſo Reſtored to our Churches, which were lately Deſecrated and Profaned; And, bleſſed be the Lord, the Goſpel is Preach'd throughout the whole Nation; even in the Deſolate and Waſte Countreys, where the Poor Clergy have ſcarce Bread to eat.

All which, and many other Unſpeakable Mercies, if you with due Thankfulneſs conſider, and think how other Nations are now weltring in their own Blood, haraſs'd with Wars, Terrors, and Confuſions; and groaning under the Inſupportable Yoak of Popery and Slavery, of French Tyranny and Arbitrary Power; you'l then own, That your Undeſerved Peace and Plenty, and all your other Bleſſings, do juſtly exact a Sacrifice of Thankſgiving, and will break out into *David*'s holy Exclamation, *O give Thanks unto the Lord, call upon His Name, make known His Deeds among the People*, Pſal. CV. 1. You'll proclaim His Favours, and divulge His Bleſſings, and in true Gratitude will dedicate your ſelves unto Him, as a Living Sacrifice.

This His Mercies require, and 'tis the leaſt we can do. Take we then *Placillas* Advice to the Emperour *Theodoſius*, See what you have been, and to what God has rais'd you,

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and proportion your Thanks accordingly. If He has Advanc'd you above others, and made you more Eminent for Riches and Honours, for Health and Strength, for Parts and Accompliſhments, for Public or Private Mercies; Let your Thankfulneſs be the more Conſpicuous. If He has done more for you than for other Nations, be ſure to be more Thankful. National Mercies require National Returns of Duty and Obedience. Remember then the Perils you were in, your Aſtoniſhing and almoſt Miraculous Victories by Sea and Land, and the great Seaſonableneſs of them; God granting them in the very Nick of Time when they ſeem'd moſt Doubtful and Uncertain: And let your Thanks be ſuitable to the Greatneſs of them; Let your Praiſes daily aſcend to Heaven, that His Mercies may daily deſcend upon you: And let me intreat you to ſet apart ſome particular Days every Month or Week, to reckon up the Kindneſſes of God to you, your Families, and the Kingdoms wherein you live: And reſolve that inſtead of the Sacrifices which were uſed under the Law, you will now Conſecrate your whole Bodies, quickned by the Power of the Holy Ghoſt, a Living Sacrifice unto him.

Such will pleaſe him better than whole Hecatombs of Oxen, Rivers of Oyl, and Thouſands of Sheep, are not ſo acceptable as the Incence of Praiſes and Adorations, which riſe from fervent and devout Hearts. If we omit this, our Ingratitude will ſtop his Hand, and dry up the Streams of his Goodneſs: He will be avenged upon us for our Unworthineſs; and our National and Particular Unthankfulneſs will bring down National and Particular Puniſhments. Behold therefore the Mercies which are Paſt, thoſe which you Now Enjoy, and thoſe which you Hope for hereafter; and let all theſe make you obey the Exhortation, and preſent your Bodies a Living Sacrifice unto God: Which is the Third Thing to be diſcours'd on.

Thirdly,

Thirdly, The Act or Duty to be performed, a Sacrifice; *Present your Bodies a Living Sacrifice.*

Christ offered up Himself an Expiatory Sacrifice for Sin, upon the Cross, and that put an End to all, *Heb.* XI. 12. So that there is no more shedding of Blood for Sin, all being finish'd by those Precious Drops which fell from the Holy *JESUS*, at His Crucifixion. But the Gratulatory Sacrifice is of Eternal Duration, and Constantly to be Performed, by a Solemn and Willing Dedication of the Blessings and Gifts of the World, the Mind, and the Body, to the Author and Giver of them. Such Offerings are called Sacrifices in Scripture; and how pleasing they are to Him, the Apostle to the *Hebrews* will assure you, in Chap. XIII. and Vers 16. *To do good, and to distribute, forget not; for with such Sacrifices God is well pleased* In Gratitude to Him for Temporal and Worldly Blessings, we should chearfully bestow a great part of what we have, upon His poor Members, and willingly supply their crying Wants and Necessities: For is it not He who keeps us from falling into their Wants and Miseries? He makes the Distinction between Them and Us: We are all of the same Clay, and He is the Potter; who makes some Vessels more Honourable than others: What can we pretend to, that we should be Exalted above them? 'Tis wholly His Act, His Favour and Goodness, for which He has Commanded us thus to express our Thankfulness.

And the Gifts and Graces of the Soul which he bestows on us, are also to be made use of, to His Praise and Glory. They are all His Gifts; all that is good in us, comes from Him; and we have nothing that we can call our Own, but our Sins; for by Nature we are the Children of Wrath, prone and inclined to all Evil; but He infuses Faith and Repentance, Charity and Love, Meekness and Humility, and many other Graces, into us; and they must all be Employ'd in His Service, and Practised for His Ho-

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nour. And our Corporal Gifts and Accomplishments must be also Sacrificed unto Him. Our Youth and Vigour, our Health and Strength, and our Reason and Understanding; all the Parts and Faculties of Body and Soul which He hath blessed us with, must be used to His Glory, ever doing that which is Acceptable in His sight; not regarding to dye for His Honour, but chearfully to Sacrifice our very Life unto Him, if by that any Glory may redound to His Great Name; He having promised, That He will Recompence what we endure for Him, with *an Exceeding and Eternal Weight of Glory*; and that, *If we Suffer with Him, we shall also Reign with Him*, 2 Tim. II. 12. Rom. VIII. 17.

But the Apostle does chiefly require here a Consecration of our Selves to the Worship and Service of God, a Sacrifice of Obedience to His Commands, and a full Performance of our Christian Duty, that in Consideration of the Mercies of God, we should Sacrifice our Lusts, Mortifie our Passions, Regulate our Unruly Desires, and Conform our Wills to His, in all things; and having thus Master'd our Selves, and Subdued our Evil Affections, we should Offer up our Selves, both Souls and Bodies, unto Him, doing as He enjoyns, *Rom.* VI. 13. *Not yielding our Members Instruments of Unrighteousness, but giving up our Selves unto God, as those that are Alive from the Dead, and our Members Instruments of Righteousness unto God*: That as our Saviour Offer'd up Himself for us, so should we Offer up our Selves unto Him.

This Conquest over our Selves, this Mastery over our Corruptions, and all our Victories over the Devil and the World, are obtain'd by His Preventing and by His Restraining Grace, by the Influences of His Spirit, and His Constant Blessing on our Vigorous Resistance. And for the Triumphs which He is pleas'd to give us over our Vicious and Deceitful Hearts, and all our Spiritual Enemies,

mies, we must willingly Sacrifice unto Him. The Romans made Victims to their Gods for Conquering their Enemies; and the Grecians Erected Trophies to Theirs, in Memorial of their Victories; And shall Christians only be Unthankful to their God, by whose Strength alone they overcome? The greater our Conquest, the greater ought our Thanksgivings to be: But to get Mastery over our Selves, is the Noblest of all Victories; and the more Grateful ought we therefore to be. They did it to the False Gods, but we do it to the True God, the Great Creator of Heaven and Earth; and nothing less than our Selves can be fit for Him. And if we also remember how they Trimm'd and Adorn'd their Sacrifices with Ribbons and Garlands, and gave the Best and Fairest they could find, to their Dieties; it will teach us to Purifie our Hearts, and cleanse our Bodies *from all Filthiness of Flesh and Spirit*, seeing they must be Offer'd up to the Great and only True God.

They must be exactly Qualified and Adorned before we bring them unto Him, and then must we Offer up All: A Part will not serve Him. *My Son, Give Me thy Heart*, says *Solomon*; God will have the Whole Heart. The Sacrifice was to be all consumed upon the Altar, *Lev.* I. 9. to intimate, That we must offer up the Whole Man, a Living Sacrifice unto God. The Skin indeed was to be taken off, and the Sacrifice was to be laid down Clean and Naked, it being as it were the Banquet of Heaven. And so ought we to put off all the Impurities and Uncleannesses which we have Contracted by Sin, and be altogether Pure: *For all Things are Naked, neither is there any Creature which is not manifest in His Sight*, Heb. IV. 13. The Lamb which was to be Offered, was to be without Spot, not the least Deformity in it. Some reckon Fifty Vices which made Beasts unfit to be Offered under the Law; which should make us take great Care of our Christian Sacrifices under the Go-

ſpel, that they may be as thoſe Sacrifices were then, without Spot or Blemiſh.

The very Ægyptians would not have any thing Offer'd to their Gods, which was not Sound, Clean, and Perfect: ὑγιὲς κολοβὸν προσφέρομεν πρὸς τὰς θεὰς, ἀλλὰ πάντα τελεῖα καὶ ὅλα *Suid ex Ariſt. We Offer nothing that's Lame, but all Things Perfect and Whole:* And therefore the Prieſts did carefully ſearch their Victims both Standing and Lying; On which I might enlarge much, but ſhall only deſire you to ſearch carefully into all the Parts of your Souls and Bodies; and, that you may do it exactly, take the Advice of the Clergy, as the Ægyptians did of their Prieſts: And in all Difficult and Doubtful Caſes, expoſe your Hearts to their Scrutiny, lay open the Spots and Stains of your Souls unto Them, that They may Adviſe and Direct you how to Waſh and Cleanſe them from all Pollutions and Deformities.

This is very Neceſſary, but too much Neglected: How many ruſh to the Altar with their Sacrifice; and not ſeeing the Faults thereof, with their too Partial Eyes, Offer that to God, which is no pleaſing Oblation to Him? To prevent which, the Wiſdom of all Proteſtant Churches directs you to Conſult the Miniſters; which is ſtill obſerv'd by thoſe Humble and Devout Chriſtians who are Dubious or Afraid that their Heart, the True Chriſtian Sacrifice, is not ſo fit to be Offer'd as it ſhould be.

See then with your Own, and alſo with Their Eyes, that there be no Defilement of Sin in your Hearts; ſtrive to have all Sound and Immaculate, and then Offer up to God. Take the Apoſtle's Advice, *Heb.* X. 22. *Let us draw near with a True Heart, in Full Aſſurance of Faith; having our Hearts Sprinkled, and our Bodies Waſhed with pure Water.* Thus muſt we Cleanſe and Purifie our Selves, and then let us Sacrifice; for our Bodies muſt have the Qualifications and Properties here Required, otherwiſe they will not be

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Acceptable: Which that you may fully obſerve, I'll com to the laſt part of the Text, and tell you,

Fourthly, Your Sacrifice muſt be *Living*, *Holy*, *Acceptable*, and *Reaſonable*.

Firſt, *Living*, *i. e.* Sound and Quick. In the Antient Sacrifices under the Law, a Beaſt that was Torn or Dead was Unclean, and not Acceptable; they were to be preſented Alive, and the Blood to be ſpilt at the foot of the Altar; And much more under the Goſpel muſt our Sacrifice be Living, Sound, and Quick; not Decayed or Putrified with the Corruption of Sin; They who wallow in Sin are an abomination unto the Lord; as the Soul is the life of the Body, ſo is God the life of the Soul: And when a Man forſakes God, and indulges himſelf in Sin, he is in a Scripture and Moral ſenſe ſaid to be dead; and oh! how many Thouſands are ſo in this Diſſolute and Prophane Age, in which Sin flies like Infection into all places, and ſtrikes a Torpor, a Numbneſs, Stupefaction, and Death into the Heart? We muſt therefore be *dead to Sin, and alive to God, through Jeſus Chriſt our Lord*, Rom. VI. 11. We muſt careſully ſubdue all Incontinent Deſires, and Irregular Inclinations, and mortifie all Earthly Affections, and then ſhall our Sacrifice be properly called Living; eſpecially if it be offered with a Lively, Quick, and Active Faith in Chriſt, which we may alſo underſtand by the word *Living*, and without that it is Dead; that being the true Animation and Life of the Soul, *Hab.* II. 4. And being thus qualified, we muſt offer conſtantly and continually unto God, which is alſo meant by the word *Living*, and teaches us to be always, and in all places, offering up our Sacrifices of Thankſgiving, according to that in *Mal.* I. 11. *In every place ſhall Incence be offered up from the Riſing of the Sun*, which agrees with the Apoſtles Command, *Epheſ.* V. 20. *Giving Thanks always unto God*, Night and Day performing this Duty, imitating Holy *David*, who roſe at Midnight to give Thanks;

Thanks; or St. *Paul*, who gave Thanks always, 1 *Theſſ.* 1. 2. which Phraſes ſhew the frequency of their Praiſing God; in which we muſt follow their ſteps, and conſtantly offer up our Adorations upon the Altar of a Grateful and a Holy Heart, which is the Second Qalification.

Secondly, The Sacrifice muſt be Holy. The word ἁγιος, is by ſome derived from ἄζω, *Veneratio*; Holy Perſons being moſt worthy of Veneration, Honour, and Reſpect. Holyneſs is a Ray of the Divinity, and the moſt curious Enamel, and richeſt Ornament of Chriſtians, which makes them of the greateſt value in the ſight of God and Man; 'tis indeed the Eſſential Character and Infallible Mark of Saints on Earth, and the higheſt Glory of the Angels above. By this you have an Affinity and Alliance to the King of Heaven; by it you are Elected and Adopted in Chriſt Jeſus for his Sons and Favourites, and are capacitated to behold him in all his Glory; and by it you gain the Affections of all that are Wiſe and Good, there being a moſt charming Beauty in Holyneſs. Others derive this Word *ab* ἀ & γαῖα, to intimate that Holy things ſhould not be impured or corrupted with the Dregs of the Earth. And undoubtedly, if we expect our Sacrifice ſhould be acceptable, it muſt have little of Earth in it; it muſt be Pure and without all Mixture when 'tis preſented to the God of Purity. Holyneſs in our Lives, and Purity in our Hearts, make our Bodies fit Sacrifices, *Mat.* V. 8. *Bleſſed are the pure in heart, for they ſhall ſee God:* which Purity excludes both Carnality and Hypocriſie, and no mixture or remains of them muſt be in the Heart which is given to God; it muſt be very Pure and Holy when 'tis offered unto him. Our inward Thoughts muſt be Chaſt, our Words Modeſt, and all our Actions Juſt and Upright, if we intend to Sacrifice as we ought to do. The Wanton Eye, the Unchaſt Tongue, and the Hypocritical Heart, will be an odious and deteſtable Oblation to the God of Holyneſs. All and eve-

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ry part must be very pure and holy, *Rom.* VI. 13. which may strike no small dread and terror into those, who amidst all their Wickedness and Debaucheries, their Rapine and Cruelties, their Covetousness and Oppression, pretend to Offer up any Sacrifice unto God. Can *Cræsus*, or any Covetous Man, Present his Heart to God, when the Desire of Money has the full Possession of it? Shall *Cambyses* Offer a Sacrifice of Humility, when the Vast Limits of his Empire can't Confine his too Lofty and Ambitious Desires? Could the Roman Emperours pretend they Honoured their Gods, when they Exacted the Worship that was paid to them, by the foolish Crowd of Ignorant Idolaters? Shall Lewd and Hypocritical Persons Offer Oblations of Chastity and Sincerity, in the midst of their Secret Impurities, and Sinful Contrivances? This is surely Hypocritical Madness, and the highest sort of Impiety, to be outwardly Saints, and inwardly Devils; to put a Mask of Piety on a Bold and Profane Face. God sees through all these Vizards; and it will Aggravate our Crime, and Inhance our Guilt, and add Fewel to the Infernal Flames, thus to Attempt to Deceive Almighty God, who sees every Corner and Crevice of our Hearts.

Let us not not then dare to Offer Incense unto Heaven, unless we have Internal Holiness: If we want this, we are no fit Sacrifices for Him: He will shut us out of His Kingdom, and we shall never behold His Glorious Face: For, *Without Holiness no Man shall see the Lord*, Heb. XII. 14. *No Man*, which includes All, from the Prince to the Peasant; and all men are therefore obliged to be truly Holy and Religious, to Repent and Reform, and live up to the Rules of the Gospel, otherwise their Sacrifice will not be Acceptable: Which is the Third Property in the Text.

Thirdly,

Thirdly, Your Sacrifice must be *Acceptable* : (εὐάρεστον ab εὖ & ἀρέσκω) The Etymology of which word teaches us, that, That Sacrifice is only Pleasing and Acceptable to God, which is Fit and Proper to be Offered to Him; and under the Gospel, nothing is Fit, but our Selves, Souls and Bodies, and they Pure and Holy too; for all other Sacrifices are Abolished by Christs Death, and so can't be Acceptable now. And unless our Sacrifices be Exactly Agreeable to Gods Word, and be offered in True Faith, and in the same Way and Manner which He has Enjoyn'd, it won't please Him. His Word must be our Rule to walk by, and according to His Revealed Will therein, must it be done: For us then to send up strange Incense will be dangerous and destructive: To offer up the Sacrifice of Prayer by Intercessors, as the Papists do, must certainly be offensive to Him, because 'tis contrary to His Injunctions. And it must also be done in Faith, according to His Instructions, *Rom.* XIV. 23. All our good Works and holy Duties must proceed from a Principle of Faith and Religion, of Christian Piety and Devotion; and we must assuredly believe, That God the Father will in and through His Son accept of our Religious Services, our Acts of Charity and Mercy; otherwise they won't avayl us. Without Faith in Christ, these and all other good Works will signifie nothing; they are but Human and Moral Acts, and not Christian Oblations. But if they be thus qualified, we need not doubt but they will be very Pleasing and Acceptable, and also Reasonable, which is the last Qualification of our Christian Sacrifice.

Fourthly, It must be *Reasonable*, in opposition to the Sacrifices of Irrational Creatures under the Law, as Living is before opposed to the Dead Bodies among them. And so we say in our holy Lyturgy, when we offer up our Eucharist of Praise and Thanksgiving, after our Reception of the holy Mysteries, "*Here, O Lord, we present unto Thee our Selves,* "*our Souls and Bodies, to be a Reasonable, Holy, and Lively*

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" *Sacrifice.* Which is an Excellent Comment on my Text, which is generally underſtood of a Reaſonable and Spiritual Sacrifice, contrary to the Antient Sacrifices of bruit Beaſts. And ſo all Chriſtian Duties and good Works, are ſtyled Spiritual Sacrifices, *Heb* XIII. 16. The Charity of the *Philippians* to St. *Paul*, is called an *Odour of a ſweet ſmell, a Sacrifice Acceptable, well pleaſing to God*, Phil. IV. 18. And the Prophet, *Hoſ.* IV. 2. calls giving of Thanks, *the Calves of our Lips*; which the Apoſtle words, *The Fruit of our Lips, Heb.* XIII. 15. *By Him therefore let us offer the Sacrifice of Praiſe to God continually*, that is, the Fruit of our Lips, *giving Thanks to His Name.*

Let us then conſtantly Offer up this our Reaſonable Service, ſuch Worſhip as is moſt agreeable to Reaſon, and moſt proper for ſo Pure a Deity, in a Rational, Orderly, and Diſcreet Manner, obſerving the Abilities of our Bodies, and the Seaſonableneſs of Time and Place. Let us Bleſs, Praiſe, and Adore Him for all His Mercies: Let the Sound of our Adorations on Earth, be like that of the Saints in Heaven; Like *the Voice of many Waters and mighty Thundrings*, Rev. XIX. 6. Let us raiſe our Hearts to the higheſt Pitch of Devotion, and loudly reſound His Praiſes, for His great and wonderful Mercies, both National and Particular, which He hath beſtowed upon us: Let us love Him with all our Hearts, and with all our Souls, & be cloſe United to Him in the ſtricteſt Bonds of Duty and Obedience, for the Miraculous Reduction of this Kingdom; and by that, the Continuance of the Proteſtant Religion among us; which is a full Compenſation for all your Loſſes. What would you have given Three Years ſince, for the Liberty and Freedom which you now enjoy? How highly would the poor French Proteſtants who are yet in Exile and Baniſhment, prize and value theſe Ineſtimable Bleſſings? How would they rejoyce to return home, and praiſe God in their own Countrey, as you do this day?

Let us then live up to this great Mercy, and walk anſwerable

ſwerable to this wonderful Bleſſing; and let us *ſin no more, leſt a worſe thing come unto us.* Let us all ſtudy what Duties, what Services, what Acts of Religion are moſt pleaſing to our God, and let us inceſſantly perform them. And among them, let our firſt care be to Build the Public Places of His Worſhip, and conſtantly attend them; and let all Return to the Boſom of that Church which ſtood immoveable in the late Storms and Tempeſts; and let Unity and Uniformity be the firſt great Demonſtration of our Thankfulneſs. We know the Advantages we gave our Enemies by our Unreaſonable Diviſions; and let there now be a General Union and Coalition among us, leſt our Diviſion ſhould at laſt end in Deſtruction.

Let our late Mercies Unite us in Affection and Judgment; and *let our* Condeſcending Temper and *Moderation be known unto all Men:* Let us be of one Heart and one Mind, and Piouſly Joyn in our Public Thankſgivings: Let us Joyfully Meet in the Houſe of the Lord, which our Adverſaries Defiled with Superſtition; and here let us Conſecrate both our Souls and Bodies to His Service, and Reſolve while we live, to Admire and Adore His Love, His Goodneſs and Power, in all our Deliverances; and let us not by our Unthankfulneſs provoke Him to Puniſh us any more: Let us daily meditate of the Wonders which He hath wrought for us; and let no Sin be more odious to us than Ingratitude to the God of Mercies, 'Tis a Crime ſo horrid and unnatural betwixt Man and Man, that no Epithet can reach it, no words can ſufficiently aggravate it; and therefore they ingeniouſly conclude, *Si Ingratum dixeris, omnia dixeris*; for it contains all in it ſelf; and you can't ſtigmatize a Man more, than to call him Ingrateful. The *Medes* had Laws to puniſh it, and in all Ages Eternal Marks of Infamy are put on thoſe who were guilty of it. How are the *Athenians* branded in Hiſtory for their Ingratitude to the Juſt *Ariſtides*? And the *Lacedemonians*, for their Unthankfulneſs to the Wiſe *Lycurgus*,

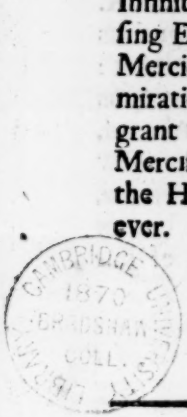
gus, after their long and good Government? What Punishment then will be great enough for our Ingratitude to that All-wise God, who Governs, Guides and Directs us; who has so often gone out with our Armies, and fought our Battels, and *Delivered us from the Hand of our Enemies when they rose up against us*; and by His strong and mighty Arm hath now Settl'd us, as He did the *Israelites* of old, in our Countrey again? Well may we say, as they did then of themselves, That our *God has punish'd us less than our Iniquities deserved*; and seeing *He has given us such a Deliverance as this, should we again break His Commandments, and joyn in Affinity with the People of these Abominations?* Ezra IX. 13, 14. No certainly. If we do, He can soon plague us with Fresh and Greater Punishments than we have yet felt: He can send His Destroying Angel among us, and sweep us all away; or He can bring in our Great Enemy from Abroad, who Burns and Destroys all before him, and hath in a few years Consumed many Flourishing Countreys in *Germany*, *Treves*, and *Alsace*; and now Threatens the Destruction of these Nations, and the utter Ruine and Subversion of our Church and State.

Let me therefore perswade you, as *Ezra* did the Jews upon their Restoration, *To make your Confession unto the Lord God of your Fathers, and do His Pleasure*, Ezra X 11. And as they did then swear that they would do according to His Word, do you this day make Holy Vows and Resolutions to serve the Lord, to keep His Laws, and observe His Statutes, lest as he threatens them in Chap. IX. Vers. 14. *He be angry with us till He have Consumed us, so that there should be no Remnant nor Escaping* any more.

To prevent which, let me beg of you, To Offer up your Selves, both Souls and Bodies, to the Lord; to Dedicate and Devote your Selves to His Service; to purifie *your Consciences from Dead Works*, and with all Thankfulness to serve the Living God: And do you now immediately Cleanse

your Bodies from all Pollutions, that they may be fit Temples for the Lord to dwell in, and your Hearts clean Altars to Sacrifice on in those Temples. And for your Religion and Countrey's sake, and for your own Souls sake, do ye no longer Sacrifice to your Lusts and Passions, to the Devil and the World; but let all your Sacrifices be still to God, and let them be qualified according to this Text, and then shall they and you be Acceptable unto the Lord here, and He will continue your Public and Private Mercies to you in this World, and will at last Admit you into His Holy Temple, to Offer up a Cœlestial and Eternal Sacrifice, among Infinite Numbers of other Blessed Adorers, where you will sing Everlasting Praises and Hallelujahs to Him for all His Mercies; and will behold His Glories with Love and Admiration for Evermore. Which God of His Infinite Mercy grant we may all do, and that for the sake of our most Merciful Saviour: To whom, with God the Father, and the Holy Ghost, be all Honour and Glory now and for ever.

*Amen, Amen.*



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